Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHURCH MUSIC.

Mr. Editor,

I have just seen an article in print, containing views, which appear to me so entirely subversive of the true intent, principle and effects of sacred music, that I cannot forbear commenting upon them; especially as I consider the subject to be one of great importance, and to be yet very imperfectly understood.

The article to which I allude, is a letter contained in a review in the last Christian Examiner (New Series, No. 2. Art 5.) of the Memoirs of a Village Choir, and which is inserted by the reviewer instead of comments of his own. The writer of this letter compares the psalmody in public worship, to the music of a Theatre or Drawing room; considering it to be on the same principle, and consequently that not only the best music should be used to produce the best effect, but that any disturbance of it by the junction of persons not of the choir, or not properly skilled, is as great an indecorum in the one case as in the other. On this position he proceeds to prove with considerable ability and elegance, that the music in churches should be improved to the greatest possible excellence, as music should be performed by the choir alone; and that the rest of the congregation should be passive *listeners*. This is the point, indeed, at which most of our musical worship stands; which accordingly exhibits all that want of interest and co-operation on the part of the congregations, that appearance of mere amusement and formalism, which has given such pain to pious minds; and to correct which, so much has of late been written; but which this writer seems evidently to consider as the proper state of musical devotion.

The principle assumed by this writer, apparently without any suspicion of its being disputable, is that the sole object of the singing in public worship is to produce some impression on the minds of the worshippers; and on this principle he has satisfactorily demonstrated all the positions he has labored to establish. The legitimate effect of it indeed extends further than he has carried it, for we ought in conformity to it, to exclude from our hymn books, all the direct ascriptions of praise, petitions and confessions which they contain, as improper to be addressed by a choir, to a human audience, and retain only such pathetic representations and appeals of other forms, as are best suited to aid the music in exciting vivid emotions, and then when the congregations shall give universally a passive attention to the choir, the music in the churches will assimilate as much to that of the Theatre, or the drawing room, as this writer could desire. The principle in question, is probably a prevalent one in the community, and if other Christians do not come to the same results from it as this writer, and would shrink from that which I have further deduced, it is only because they have not been so consistent in its application.

Now I consider the principle itself, which is here assumed, to be a radical error. An important effect of the singing, undoubtedly, as of every other part of divine worship, is to deepen religious impressions, and to call up the holy affections which are allied to piety; but this effect is not the only nor the principal design of any part of the worship of God. If no impression whatever was produced by it, devotion would still be an imperative duty and an exalted privilege. The conviction, that God is the author of our existence, and of all the capacities and blessings we have experienced or shall ever enjoy, devolves upon us the obligation of grateful acknowledgement; which as it is the only return we can make, we are bound to render on this principle, independently of any consideration of effect upon ourselves.

If this argument has weight in relation to ascriptions of praise to the Deity, it applies with vastly greater force to the petitions which form a great part of our worship.—Whatever lesson of humility and dependence may be taught us by these applications, we ought not to forget that our religion distinctly teaches us, that God is himself affected by them in some way; that we may hope for blessings, or forgiveness or guidance from him, *in* consequence of these solicitations, on which we should have no right to calculate without them; and hence, that these addresses are made primarily, and chiefly to this end, rather than with a view to any self improvement by this exercise. Similar remarks will obviously apply to confession of sin, and every other act, strictly considered as a part of worship.

Now I maintain that this argument bears with inevitable force on the question of sacred music in public worship. It is not only an act of direct communication from the worshippers to the Deity, as many of the hymns plainly imply, but it is one in which the mass of a congregation are more peculiarly invited and enabled to join, than in any other. It has not on the one hand, the disadvantage which many ascribe to an extemporaneous prayer, in which it is said, the sentiments of the minister, are too sudden and unexpected, and sometimes too objectionable, to be at once concurred in; nor on the other, the heartlessness and weariness, often alleged by others, to attach to the repetition of an unvaried liturgy. For the hymns, the people are prepared; they have been read, and the books are in their hands, the slow measure of the tune gives them ample time for a full understanding, and considerate offering of the sentiment; and the body of sound produced in the church, enables them to give an audible co-operation, which would be a very injurious disturbance to a prayer; above all, the music by its pathetic influences, (if rightly selected,) assists the fervor of a positive act of devotion, in a manner and degree, altogether superior to any impression which can be produced by it upon a passive auditor. It would be to no purpose that the feelings of an audience should be wrought upon, by musical power in religion, if no vent is to be given to these feelings, and no opportunity for their expression; and the capacity which music has, of giving elevation and pathos to this expression, rather than to the feeling which dictates it, I regard as the chief value of this aid to our religious services.

Sacred music is therefore strictly and properly an act of worship; and it is only when regarded in this light, that it will be conducted in such a manner as to be most acceptable to God, or even most improving to ourselves. And all the complaints, which have been made of the defective state of our musical worship, are of no avail; and the evil which they represent can never be remedied, by all the changes in our choirs that can be made, until the radical principle which I have contended for, is admitted and acted upon. Let those who resort to church, be fully convinced that the hymn is an act of worship, in which it is incumbent on them each to bear their part, and instead of the melancholy spectacle of an exhibition like that of the theatre or the drawing room, given out by a small choir in the orchestra, for a mute inactive congregation; the cordial worship of Jehovah will ascend from the united voice of the whole assembly, with a power and a spirit, in which the pious ear will not miss the presence of scientific harmony.

B.

DOCTRINAL.

[For the Christian Register.]

EXTRACTS FROM A LETTER.

NO. II.

I now come to the consideration of what the Evangelists and Apostles have said, which has relation to the subject of discussion. This I consider as secondary evidence. And it is from these, that you have taken your principal arguments. One thing we shall both admit. That the Apostles do not *intend* to teach any doctrine contrary to what was taught by Christ. Wherever Christ says any thing upon any subject upon which they undertake to treat, we must endeavor to make what they assert harmonize with the assertions of Christ, as it is to be presumed, and in fact we know, that they mean to preach no other gospel than that which was proclaimed by him.

With these preliminary positions, which I do not suppose I shall have occasion to use in the further prosecution of this subject, I proceed to the testimony furnished by the evangelists and apostles.

The first argument of which you avail yourselves is from the words of Paul to Timothy. "God was manifest in the flesh." To my mind, there is in these nothing to prove the Deity of Christ. Take the whole verse in which the words are found. "God was manifest in the flesh, *justified* in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, *received up* into glory." Now if by the "God manifest in the flesh, is here meant that pure and holy being, the eternal and unchangable God, what idea is to be attached to the word "*justified*." Any inferior being might be justified or sanctified, but not that great and good being who was *perfectly* and unchangably *holy*. And how, with this construction of the words, are we to reconcile the concluding clause, "received up into glory." Was God ever absent from his glory? Or by whom was he received into glory? Does not the conclusion that the *very God* is here intended, involve the whole verse in obsurity?

And by putting the same construction upon other similar passages, do you not make them speak a totally different language from what the writers ever intended? Thus St John says, in the verse which I have before cited. "He that dwelleth in love, dwelleth in God and God in him;" that is, God dwelleth in the Christian, or is manifested in the Christian. Now it would be just as reasonable to infer, that the Christian is God, as that he who was manifested in the flesh was God. Besides, St. John says, "no man hath seen God at any time." Now if God himself was manifested in the flesh, most certainly God has been seen by man—in direct contradiction to what has been before declared by Christ himself, to which we have had occasion to refer. The plain meaning of the text is, that the power of God and the wisdom of God, evinced in the person of Jesus Christ, "was manifest in the flesh," or in other words, Jesus Christ being the representative of God here upon earth, invested with all the power and wisdom of the father, and being the express image of his person, might with propriety be denominated, "God manifest in the flesh." It is perfectly in unison with a common expression, when we say, we see the father in the son. Meaning thereby, *his image* or *qualities*, and not that we actually see the father himself. Christ is in fact "the image of the invisible God. The image, we frequently and almost universally, denominate the person or object, of which it is the image. St Paul therefore expresses himself, here in the same way in which we should have been likely to have stated the fact which, he intended to communicate—viz. that the image, of the invisible God, and not the invisible God himself, (for it would be absurd to say that the *invisible* God is *manifest*,) was exhibited in the flesh. That is, that Jesus Christ, who was that image was manifest in the flesh. As St John also says, "he that believeth Jesus Christ is come in the flesh," &c. Wherever the term, *God*, is applied to the Saviour, it is never intended to convey the idea, that he is the one only living and true God, but only to designate the great power and wisdom which had been imparted to him by the Father.

You will find in the Scriptures many instances where this term was applied to finite beings from the power or knowledge exhibited by them, although the term is applied to Jesus Christ in a more exalted sense than to any other person which has ever appeared on earth. I know of no place in the Scripture where it is used in so high a sense as in the 45th Psalm, quoted by Paul in his first chapter of the Epistle to the Hebrews. "Thy *throne*, O God, (meaning Christ) *is forever and ever*." Now, however exalted a signification is to be attached to the word *God* in this instance, most evidently, the *very* God, the eternal Jehovah, cannot be intended, for immediately following, it is said, "Thou hast loved righteousness and hated iniquity, therefore God, even *thy God* hath exalted thee," &c. Whoever, therefore, Christ may be, however enlarged his dominion, however extensive his power and wisdom, there is still one above him, "his Father and our Father, his God and our God. But, though all the writings of the Apostles seem to me to declare the same thing, I prefer to go to the words of Jesus Christ.

It is a singular fact, that the same argument was used by the Jews in the time of our Saviour, which you here make use of, and which pious men of all ages have employed, to prove the Deity of Christ.

He then declared that the argument proved nothing; and most certainly, he, who spake as never man spake, who was the wisdom of God, must be a better judge than fallible man. And it becometh not us who are the creatures of a day and know nothing, to set up our opinion in opposition to that of the Son of God. Says our Saviour to the Jews, "For which of those works do ye stone me." The Jews answered, saying, "because that thou, being a man, makest thyself God. Jesus answered them, is it not written in your law, 'I said, ye are gods'. If he called them gods unto whom the word of God came, (and the scripture cannot be broken,) say ye of him whom the Father hath sanctified and sent unto the world, 'Thou blasphemest,' because I said I am the Son of God?" Jesus replies to the argument in the same manner in which Unitarians have ever answered it. That the name God did not always imply the one only living and true God, because those were called Gods to whom the word of God came; that is, the prophets and holy men of old were called Gods. And therefore, even if he had assumed the name God, it would not follow that he meant thereby to proclaim himself the one God and Father of all. But the humble Saviour, though sanctified and sent unto the world by the Father, did not take to himself a name which had been bestowed upon others far beneath him, but called himself only the *Son* of God. He denies the charge of making himself God, saying at the same time, if he had called himself so, they would have had no right to have said, that he meant that he was the eternal Jehovah. One would suppose after this solemn and decisive answer of our Saviour, that no person who had any reverence for him, would still continue to make use of an argument which he pronounced of no weight.

I cannot here refrain from remarking, how important it is, that we should carefully and diligently search the Scriptures. A person might for instance read a few chapters, and gather from them the idea that Jesus Christ was God, himself; and he might thence set about the work, as we have reason to fear too many do, of proving a doctrine which appeared to him to be true from a careless perusal of those few chapters. He might set about the work too from the best of motives, but nevertheless be found wandering in error. For had he carefully examined the *whole* scriptures, he would have found that he had not rightly understood what he at first read. Too many permit the words of Christ which we have just referred to, to pass without duly considering their import. And, believing as I do, that you are a diligent searcher after divine truth, and that you seek for nothing but the truth as it is in Jesus, I request your serious and candid attention, to the answer which our Saviour here gave to the Jews.

BIBLICAL.

[For the Christian Register.]

Mr. Editor,—

I was pleased with a remark of yours, that you were glad to confirm what have been usually regarded as Unitarian explanations of scripture, by the authority of orthodox commentators. It is certainly interesting, if not instructive to us, to observe text after text given up by the avowed advocates of the Trinity. I send you a passage from the last number of the best orthodox periodical in the country, the "Christian Spectator." The writer, after maintaining that the expression *Son of God* does not intimate the *divine nature* of Christ, remarks,—

"We bring our remarks on this head to a close, by adverting for a moment to a passage, which might tend to militate decidedly against the foregoing exposition. In Heb. i. 2. the Apostle says, 'God hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, *by whom also he made the worlds*.' It is therefore inferred that the work of creation was performed by Christ as *Son*. To this we give no other answer at present than that the original term (αιωνας) implies the visible material universe. It has a primary reference to *duration*, and we are inclined to think that the following rendering, *by whom he ordained the ages*, would be a more pertinent translation."—Christ. Spect. for March, 1829. page 110. Compare Wakefield and the Improved Version upon the passage.

One other subject is suggested by the perusal of the above-mentioned number of the Spectator. You remember, Mr. Editor, what abuse was poured upon Dr. Priestley because he intimated that the reasoning of St. Paul was not in all cases conclusive. Now we find Dr. Priestley and Prof. Stuart going hand in hand. An able reviewer of Prof. Stuart's work on the Hebrews in the same number of the Spectator, thus writes,—

"But there are some other general principles, involved in the interpretation of the epistle, the author's view of which we shall naturally be expected to notice. The question, so much discussed by modern critics, and still the stumbling block of every commentator, respecting the use, made by the writers of the New Testament, of their quotations from the Old, could not be avoided in the study of this epistle. The manner, in which the writer of this epistle interprets the language of the Old Testament, and applies it for the purposes of argument, has been asserted by some critics to be so mystical and cabbalistic, as to furnish decisive proof that Paul was not the author. Professor Stuart is so far from admitting this, however, that he thinks all the modes of arguing from the language of the Old Testament, which occur in this epistle, may be found in the acknowledged epistles of Paul. In examining the several quotations as they occur, and the use made of them by the writer, he aims to show, that the passages, as they stand in the Hebrew, or in the Septuagint, may have been intended to express that for which the apostle employs them, or that he meant only to accommodate them to the expression of his own thoughts, without implying that such passages in their original connexion were pertinent to his argument. Yet there are come cases, as in chap. ii. 13, where he admits it to be exceedingly difficult, if not impossible, to prove either view satisfactory, where the language adduced cannot be understood, in its original connexion and purpose, to have any designed reference to Christ, but yet the writer employs it in such a manner, as would imply that. How then is the reasoning of the apostle to be explained or defended? The most natural explanation seems to be, that the language cited was customarily applied to Christ by the Jews, and that in employing it, as the apostle has done, he rests his arguments on their views of its meaning, although those views were erroneous. This is what is called the *argumentum ad hominem*, or the *argumentum ex concessis*. Although the argument is not conclusive in itself, its conclusiveness would be admitted by those who admitted what is implied in the premises. The question then is, whether it be consistent with moral rectitude, and with the character of an apostle, to resort to this made of reasoning. In his exegrsis on the passage in chap. ii. 13, Professor Stuart, after admitting that the apostle seems to employ it in that case, maintains, that the use of it was not objected to by the Christian fathers, and that in other things most men practically admit and justify it. He seems, however, in his remarks upon the passage to admit with some reluctance, that it is an example of such reasoning, and proposes other methods of explaining it; but in his remarks on Paul's mode of reasoning in Vol. I. p. 155, he speaks on this point with more confidence, and maintains, that the *argumentum ad hominem* or *ex concessis*, in the use of the Scriptures, is frequently and obviously employed in this and in the acknowledged epistles of Paul. In regard to this epistle he remarks, "Indeed the strain of argumentation, throughout, is often *ad hominem* or *ex concessis*. The argument, that Christ is a more exalted personage than the angels, than Moses, than the high priest; that Christ's priesthood, the offering of blood which he makes, and his official duties as a priest, are all spiritual, heavenly, elevated above all the corresponding things in the Jewish dispensation, to which the Jew adhered with so strong an attachment, and by which he was tempted to make defection from his Christian profession, is peculiarly *ad hominem*.—We, who are not Jews, and who have never felt the power of their prejudices, need not, in order to produce in us a conviction of the importance of Christianity, to be addressed with comparisons drawn from ritual types, and from the analogy of such objects." Of course, Professor Stuart defends and justifies the practice, which he thus ascribes to the apostle, and observes, 'no one can reasonably find fault, that the writer addresses the Jews *as such*, reasons with them *as such*, and makes use of those arguments, whether *ad hominem* or *ex concessis*, which he knew would produce the most powerful effect in persuading them to hold fast the truths of Christianity.'"

[For the Christian Register.]

MARK VIII. 11.

"Beware of the leaven of the Pharisees, and of the leaven of Herod." Compared with Matthew xvi. 6.

The word "leaven" is used here, and in other passages, as a figurative expression for corrupt doctrine, which, as Clarke observes, is as apt to corrupt men's minds and manners, as leaven to make bread sour. By the "leaven" of the Pharisees is undoubtedly meant their hypocrisy and kindred vices, with which our Saviour freely reproaches them. By the "leaven of Herod," or "of the Herodians" some have thought, that our Lord intended the same with the leaven, or doctrine of the Sadducees, who denied that there was a resurrection; and that he was guarding his followers against a sceptical, or unbelieving spirit. But, though this might possibly be implied, that there was something peculiar in these Herodians, and that our Lord had some particular design in distinguishing them from the Sadducees, may appear from the following passage, which we extract from Macknight's Dissertation on the "sects of the Jews," prefixed to his Harmony of the Four Gospels.—*See Dissertations Chap 4th.*

"Josephus," says Macknight, who has often spoken of the sects of the Jews, takes no notice of the Herodians. They are mentioned four times in the Gospels, viz. Mark iii. 6; viii. 15; xii. 13; Matt. xxii. 16. Jerome tells us, that some of the Latins, in his time, thought the Herodians were persons, who believed Herod the Great to be the Messiah. But he very justly laughs at that fancy, because there is not the least trace of such a notion, either in sacred or profane history. His own opinion was, that the Herodians were either the soldiers of Herod; or else, such as the Pharisees, in ridicule, named Herodians, on account of their paying tribute to the Romans;" from whose government Herod derived his authority.

"Carpzovius is of opinion, that they were the servants, domestics and friends of Herod; and that the leaven of Herod, which our Lord cautioned his disciples to beware of, Mark viii. 15, was not so much any particular system of religious opinions, as a neglect and contempt of all religion. But though this opinion be founded on the Syriac version; which renders the name Herodian, by the phrase *the servants of Herod*, it does not seem to agree with the character given of the Herodians in the gospels. From Matt. xvi. 12, it appears, that the caution to beware of the leaven of Herod, was not a caution against the practices, but against the doctrines of the Herodians. The leaven of Herod, indeed, in this case, will apply to the collectors of the taxes for the Romans, who no doubt inculcated the lawfulness of paying tribute to Cæsar, which is the other opinion proposed by Jerome. Nevertheless, as our Lord himself taught the lawfulness of those taxes, we cannot imagine this was the tenet he cautioned his disciples against, under the notion of the leaven of Herod.—The passage in Matthew, parallel to Mark viii. 15, will, if I am not mistaken, lead us to a better account of the Herodians. For what Mark there terms *the leaven of Herod*, is called by Matthew, chap. xvi. 6. *The leaven of the Sadducees.* Hence we learn, who the Herodians were, about whom so many disputes have arisen. It seems, Herod the great, endeavored to overturn the principles of the ancient and true religion, that he might establish a system more agreeable to his tyranny. This was the doctrine of the Sadducees, which he zealously espoused, because setting men free from the dread of a future state, it left them at liberty to pursue what they took to be their interest, by any method they pleased. Herodian, therefore, was but another name for such sort of Sadducees, as maintained the expediency of submitting to the innovations introduced by Herod and the Romans. For it may easily be thought, that those who favored Herod and the powers who supported him, were generally of this sect. At the same time, all the Sadducees were not Herodians, some of them being friends to the liberties of their country, and by consequence shewing little of that complaisance towards the reigning powers, for which their brethren were so remarkable. And this accounts sufficiently for the distinction between the Herodians and Sadducees, found Matt. xxii. 16, 23

Of the nature and number of the innovations introduced by Herod, and with what temper they were received by the Jews, the reader will be able to judge who looks to Josephus, Antiq. xv. c. 11.

CHRISTIAN REGISTER.

BOSTON, MAY 23, 1829.

PROGRESS OF UNITARIANISM.

Under this title, in our last paper, we suggested some considerations, with regard to the success of Unitarianism as a principle, and a moral influence, rather than as a sectarian distinction. We are willing to acknowledge that as the foundation of a religious party—if it must be known as such—we have no very sanguine hopes or wishes for its advancement. We would, if possible, see the truth prosper and spread, without the intervention of human plans and projects; yet, as we know, that this a romantic desire, we avail ourselves of all that is good, which the united efforts of a party can produce, while we pray that we may be kept from the evils, with which they are attended, and when the good is accomplished that the party may cease.

We are strong, however, in our hope and wish for the diffusion of the principles of Unitarian Christianity. We identify them with all that is sacred, lovely, and affecting, in the most interesting subjects of human thought. We believe that they were taught by the Saviour of the world, and as his disciples, we have a strong and earnest—we hope it is not a selfish—attachment to their cause, and a sincere zeal for their advancement. In laboring to promote them, our consciences tell us, that we are laboring for the permanent interests of our fellow-men,—for the pure gospel of Jesus Christ,—for the progress of everlasting truth.

Perhaps our wishes may have deceived us, with respect to the influence, which these principles at present exert. We would not boast, nor be confident, but wait humbly, the leadings of Providence. It is our opinion, notwithstanding, that there has not been a time, when the prospects were brighter for the friends of truth, or the influence of their views more powerful than the present.

We think, that the errors, which we oppose, are not so numerous as they formerly were, and that many of those which remain are neutralized in their operation. We believe, that the pure mild and blessed spirit of uncorrupted Christianity is becoming more prevalent in our community. We see the good effects of Unitarianism, quite as plainly, though in a different way, where it is not adopted, as where it is the prevailing belief. And we trust, we are not deceived, in the idea, that we witness, among its advocates, the growth of a more fervent and spiritual piety; less zeal for speculative distinctions and more for practical realities; perhaps, not less aversion to the peculiarities of Calvinism, but more ardent attachment to their own views, as the source of holy affections and active virtue.

We are encouraged by the increased and judicious interest which is given to the religious education of the young; the success, which has attended the efforts to maintain the ministry of the gospel among the poor; the spirit of union for religious instruction and improvement; and the earnest desire for practical religious books, free from the offensive features of any sect. We are encouraged too by the active and powerful minds, which are laboring with a zeal, worthy of the object, to diffuse the blessings of light and knowledge, among all classes of their fellowmen. All these circumstances we regard as signal proofs, that the principles which we hold dear, are in progress. We are encouraged, moreover, by the present aspect of those, who set themselves in opposition to the advancement of Unitarian Christianity. They are divided among themselves. They find it difficult to carry their measures and retain their adherents. The prevalence of liberal principles has been so rapid and alarming, that those, who regard them with pain and terror, cannot agree, as to the best mode of arresting the growing evil. The, result is, there are two parties among our orthodox friends. One, which seems to have adopted the principle, that "all is fair in polemics," and determined to wage a war of extermination, against those, whose views of Christianity differ from what they are pleased to prescribe. It is to individuals of this party, that we owe the attacks on the character of our public institutions and public men; the injuries to personal reputation; and the outrages on private delicacy, which have been so frequently resorted too, of late, to excite a popular odium against the persons and principles of Unitarians. These desperate measures, seem to us, to indicate a desperate cause.

The other party comprises many intelligent individuals, who, though orthodox in sentiment, are acquainted with Unitarians of acknowledged worth, and who cannot endure that the feelings of friendship and the courtesies of society, should be sacrificed to the remorseless zeal of party spirit.

If we have not been deceived by our own observation, as well as by the statements of our orthodox friends, the ranks of this party are receiving daily accessions, and will soon become formidable to the reckless disputants of every sect. We perceive in this the influence of a liberal spirit. We ascribe it to the indirect operation of our own views.

We are encouraged, too, by the fact, that some, who have been most violent in their invectives and unsparing in their calumnies, have, publicly, declared their intentions of adopting a more moderate course. We think they were compelled to to do this by the loud voice of public sentiment. We do most frankly and sincerely hope, that all such may be true to their professions, and not attempt to support their cause at the expense of some of the best interests of society.

We have spoken freely, we trust not unkindly. We are anxious for the truth; we are anxious for peace. Let them be united. Above all, let us love the spirit of Christianity, better than any of its forms, and when we see its progress, let us rejoice with gratitude, and trust in God, for its triumph.

UNITARIAN MISSION IN INDIA.

Although we feel an increasing repugnance, every time we read the Spirit of the Pilgrims, to notice its repeated charges, we cannot refrain from making some remarks, on an article which has recently appeared there, on Rammohun Roy, and the Unitarian Mission at Calcutta. We consider it a duty, not to the writers in that work, but to those who agree with us in sentiment, and those who are ignorant of the subject, but well disposed towards us, to offer some explanations.

The main object of the article in question is, by a considerable detail of quotation and argument, to prove an inconsistency in the declarations of Unitarians, respecting Rammohun Roy as to the point whether he is or is not a Christian. To this exposition we shall offer no other reply, than by remarking that the writer has fallen into the usual error of the orthodox, viz. that of considering Unitarians as having a concert in all their views; and, consequently, fastening upon one, the opinions of another; and thus making out a plausible case of inconsistency, which, in truth, is nothing more than a difference of opinion between different individuals, or a difference of knowledge on a matter of fact.

Our purpose, at present, is to notice the remarks on the money appropriated by Unitarians to this mission, and its success and prospects, on which we find this writer laboring to fabricate an accusation of deception, artifice and sinister management against eminent Unitarians. Speaking of the British Indian Unitarian Association he says;—

"The published accounts of the proceedings of the first meeting, show what this society is, and the resolution of Rammohun Roy proves what it is designed to be, a *union*, a *combination of Christian* and *Hindoo* Unitarians, i. e. of English Unitarians and *native Deists*. Such is the institution, and the public ought to know it, in aid of whose funds Unitarians in Boston and the vicinity, have pledged themselves to pay six hundred dollars a year, for the next eight or ten years!!

"Are all the contributors of this money fully acquainted with this state of things? Leading Unitarians, among the clergy and laity, cannot but be acquainted with it; but are there not many whose purses have been opened, and are expected to be opened again, to make up the sum above specified, who do not know, and are not informed that the society in India which receives their money, is composed in considerable part, of *avowed Deists*?"

It is impossible to read this passage, and not perceive that the design is to create an impression, that there has been a designed concealment or artifice on this subject; and no imputation could be more utterly devoid of foundation. Before any attempt was made to give pecuniary aid to the cause of Unitarianism in Bengal, the state of it was ascertained as nearly as possible, by the correspondence of Prof. Ware, and the inquiries of a society, formed for the purpose; and when solicitations were made for subscriptions to that important object, all the facts, which had been obtained, were made known without any reserve to those who were applied to, and to the public generally. In all the discourses, addresses, or writings made at that time by those who were active in this object, we, (who were engaged in all these proceedings) never heard of any assertion that Rammohun Roy or any other Hindoo was *known to be* a Christian, although some expressed their own conviction that he was—nor do we know or believe, that a single dollar was ever obtained on that ground. And when the account of the Indian Unitarian Association was received, its formation, and the principles on which it was founded, were made known as extensively as practicable.

But the great crime, which is announced with notes of admiration, is, that $600 a year is pledged to aid the funds of an institution founded on a common tenet, viz. the belief of one God,—but where Christianity, is not expressl recognized; a fact with which it is supposed the contributors of the money are not acquainted. If this were true, it would be almost as bad as another case we happen to know. Some time ago, a learned and respectable orthodox missionary in Bengal, came to these States to solicit funds for the support of native schools in that country, which he represented as the only or principal means by which Christianity could be introduced among the Hindoos. His evidence, opinions and character were highly respected by the orthodox; and he succeeded in raising a considerable amount of money here, but a much greater, we believe, at New-York. This gentleman confessed to several clergymen of this city, that in the schools for which he solicited aid, Christianity was not taught expressly, nor the name of Christ ever suffered to be introduced, and any attempt to do so would have immediately vacated the schools of all their pupils. The design was to give them ostensibly a literary education, for which the parents were very grateful, and to bring them gradually to a preparation for Christianity, without acknowledging or naming it;—in much the same manner as certain clergymen were supposed to instil Unitarianism some years ago. Now we would ask whether "all the contributors of this money were fully acquainted with this state of things?" Are Unitarians the only people who unite the wisdom of the serpent with the harmlessness of the dove?

But it is not true that $600 a year, or any other money is pledged from this country to the aid of the Indian Unitarian Association, or any institution of Hindoo Unitarianism. It is expressly pledged to the support of a *Christian Missionary* for the diffusion of the *Christian religion*; and although such Missionary may, and ought, if he acts wisely, to avail himself of the friendship and co-operation of Hindoo Unitarians, he has not, and will not, take any measures in favor of their faith independently of Christianity. We have no fear, that any future Missionary employed by Unitarians, will, in "forming a coalition with native Deists" shape "his instructions with a view to gratify them." He will, we trust "take the great primitive missionary for his model" and neither preach Hindoo Unitarianism on the one hand, nor on the other, a Christianity which *to them*, is as polytheistical and irrational, as that from which they have escaped.

The writer of this article, to which we allude, after enumerating (p. 278) the advantages of Unitarians, and alluding to the infidelity of Rammohun Roy, and the resignation of Mr. Adam, asks us, "with all these advantages what have they accomplished? What? We wish they would tell us what?" Unitarians are called on to tell their progress, when they have scarcely had an opportunity of making a trial. It is but a few years that the existence of any sort of Unitarianism was known or suspected to exist in India. Much time was necessarily lost in ascertaining correctly the facts which were so new and surprizing—the repugnance of Unitarians to all missionary enterprizes, founded principally on their former mismanagement, was to be overcome; and this was a work of no ordinary time and labor,—it has never been but partially removed, and hence the contributions have been comparatively scanty. A single missionary was now to be depended on, who with the exception of a few friends, had all the *Christians*, as well as the Pagans of that region opposed to him; and what was worse, had also opposed to him, the influence of the example of many of them, which had greatly degraded the reputation of Christianity. He was finally placed by great exertion on missionary ground; and in one year, *from causes entirely distinct from his religious doctrines*, was obliged to abandon it; and in this time, and under these circumstances we are asked, what is accomplished? We will answer.—A communication has been opened with Hindoo Unitarians—the true philosophers, and influential men of their country. Christianity has been presented to them in a form freed from those corruptions which heretofore repelled them. We have evidence, that some of them now hold it in high respect. The contempt in which the Christian religion was held by all classes in Hindostan—the greatest obstacle to its diffusion—is thus, in one essential link, broken; and the door is now opened, which we seriously believe to be the only one through which it can be propagated there.

Orthodox Christians have had possession of this ground for many years. There are no prejudices against missions among them. They call their resources not merely (like Unitarians) from the wealthy, but from all classes of their followers; even cent societies, and the poorest domestics. Streams of wealth have flowed into their missionary treasury, and been lavishly poured over the heathen world. They number many zealous and devoted missionaries in India,—are in sympathy with the Christian sects there, and have pursued the path which they recommend to us, as the only truly Christian one. And now we may return the question "with all these advantages, what have they accomplished? What? We wish they would tell us what."

ELECTION WEEK, AND ITS SERVICES.

It will be seen by our notices below, that this season will return to us with its usual appointments of anniversary and occasional services. It is a season interesting, for many reasons, to our hearts. It is associated in our recollections of youthful pleasures, with the memory of many wise and good men, now departed, who from their near or their distant homes were accustomed to repair to the city, and who graced our assemblies by their venerable presence. It is a season, still consecrated to many pious and benevolent objects.

It were sincerely to be wished, that the anticipations and the pleasures of this period were less mingled than they sometimes are, with discordant feelings: and that the numerous body, especially, of Congregational Ministers, in their annual Convention, would remember, that the bond by which they are united is not that of a peculiar faith or of a form of discipline; not to legislate for others, or even for themselves; not to discuss matters of doubtful disputation, but that it is the bond of a sacred charity, in which their wives and daughters, the future prospects of their families and homes, are deeply interested. It is painful to every serious layman to see a body of Christians and of ministers, who ought to exemplify, at all times, the meek and affectionate spirit of their Master, divided by party spirit, and diverted from their common interests and common charities by profitless disputations. Especially, is it painful to see young men, fresh from their theological schools, and just entered upon the ministry of churches, which perhaps by their fervid and exclusive zeal, they have already distracted, urging questions and measures, which a few years experience would teach them are utterly vain and needless. And to every impartial observer it has been still more grievous, to remark, as has been too evident, the pertinacity, with which such questions are urged, and a disregard to the milder counsels and mature wisdom of their elders, for which we can find an apology only in the defects of their early education, or in a strange ignorance, or insensibility to the nature and claims of Christian courtesy. We could wish, that these ardent young members of Convention would remember, that the great object, for which Convention is assembled—its distinct and peculiar interest—is its annual charity. That it was in regard to this sacred interest no less than to the mutual obligations of ministerial fellowship, that for many years it was the practice, sanctioned by their orthodox elders, and only of late years violated by an exclusive and schismatic zeal, to select the preacher alternately from its two prominent divisions. And it is impossible, that wise and serious laymen, to whom they must look for the most effectual aids of the charity, should view with indifference a spirit of exclusiveness, that, among its other evil fruits, can scarcely fail of diminishing resources which the increasing divisions of our Churches are only rendering the more necessary. Such laymen will cease by their presence, or their contributions, to give sanction to services, in which such a spirit is exhibited. And who would be willing to incur the reproach of adding to the sorrows of the desolate widow or the orphan daughters, by withdrawing even a mite from their relief, when the husband or the father, on whom they had rested, is slumbering in the dust?

The following are among the public services of the week. To those of them, whose objects are peculiarly the promotion of rational and evangelic truth and charity, we invite the attention of our readers.

The Anniversary of the Mass. Bible Society will be held on Monday evening, at the Old South Church, at half past seven.

That of the Society for promoting Christian knowledge, piety, and charity, on Tuesday afternoon, at the church in Chauncey-Place, at 4 P. M.—Sermon by Rev. Mr. Groenwood.

The American Unitarian Association will hold their public meeting in the Federal Street Church Tuesday evening, at 7 o'clock.

The Berry-Street Conference will assemble in the Vestry on Wednesday morning, at 8 o'clock. Address by Rev. Dr. Willard.

The Election Sermon will be preached in the Old South Church at noon, by Rev. Wilbur Fiske.

The Convention of Congregational ministers will meet on Wednesday and Thursday, at the New Court House.

The Evangelical Missionary Society of Massachusetts, will hold their anniversary at the church in Federal-Street, on Wednesday evening at half past seven--Sermon by Rev. Mr. Gannett.

The Society for propagating the gospel among the Indians and others in North America, will meet at the Hall of the Massachusetts Bank, on Thursday at 4 o'clock, P. M.

An address before the Massachusetts Society for the Suppression of Intemperance will be delivered on Thursday evening, in Dr. Channing's church, Federal-Street, by Rev. Mr. Walker, of Charlestown.

CRITICAL NOTICES.

ANNOTATIONS ON THE NEW-TESTAMENT.—We are happy to notice the progress of this work. It seems to us well suited for usefulness, and may do much to supply a want long felt among us. Those explanatory notes, of Mr. Dabney, embracing the whole New-Testament, and which already in the course of publication have advanced to the Epistles, form a judicious and valuable selection of the criticisms and explanations, given by the most approved commentators on difficult texts. Here are to be found the interpretations of Hammond, and Bishop Peirce, whose excellent work on the Evangelists we could wish to see republished; of Grotius and Le'Clerc, whom no one can consult in vain; of Doddridge, Kenrick, Priestley and Macknight, with some of the most important notes, or readings of Campbell, Wakefield, and Bishop Newcome. The whole is brought within a convenient compass; and with the general remarks of the Editor, condensing the information given by Lardner and others with respect to the dates, authenticity &c., of the books, comprise, perhaps, all that is essential.

To those, whose opportunity or inclination will not permit them to consult larger volumes, this little work published in numbers, and at a price, within the ability of almost every reader, may be found highly useful. And, particularly, would we recommend it to the Teachers of our Sunday Schools, from whom we hear frequent inquiries for such books; and to whom, it may suggest both correct and interesting remark on the passages, which they may be desirous to explain to their pupils.

THE WARNING. This excellent little book is designed for juvenile readers, and is one of the series of publications issued by the Boston Sunday School Society. We should find it difficult to speak of it in too high terms of commendation. Its object is to impress upon the young mind a just sense of the danger attending the use of ardent spirits; and the story is conducted in a manner admirably well adapted to accomplish its praise-worthy purpose. We have said it is designed for juvenile readers; but, if we do not greatly mistake, it is destined to do more to check the evil of intemperance in adults, especially those who are parents, than almost any other work on the subject we have ever seen. We strongly recommend it to the attention of every family.

RELIGIOUS INTELLIGENCE.

ORDINATION AT WEST CAMBRIDGE.

On Wednesday, the 20th inst. the Rev. Frederick Henry Hedge, of Cambridge, a graduate of the University, in 1825, was ordained over the Congregational Church and Society in West Cambridge. The order of services was as follows:—Introductory Prayer and Selections from the Scriptures—Mr. Austin of Brighton. Sermon—Mr. Francis of Watertown. Ordaining Prayer—Dr. Gray of Roxbury. Charge—Dr. Pierce of Brookline. Right hand of Fellowship—Mr Ripley of Waltham. Address to the people—Mr. Briggs of Lexington. Concluding Prayer—Mr. Stetson of Medford. Benediction—Mr. Hedge.

All the services were appropriate, instructive, and interesting. The sermon was from the text, Luke xvii. 20, 21. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, 'the kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you.'" It was the object of the preacher to illustrate the great truth that "Christianity is purely an internal and spiritual principle;" and this he did, to the apparent satisfaction of a large audience, in a discourse, that was alike rich in thought, sound in doctrine, catholic in spirit, and salutary in its practical application.

Among the musical performances, in which the choir did themselves great credit, was an original hymn, which we are obliged to defer this week for want of room.

The historical items, that follow, will probably be interesting to a portion of our readers.

Cambridge, first called Newtown, began first to be settled, in 1631.

In 1638, the name was altered to Cambridge, in compliment to the place, where so many fathers of New-England received their education.

On 11th October, 1633, the church was gathered here, being the IXth in what is now Massachusetts.

In 1732, the inhabitants of the North-Westerly part of Cambridge were, by an act of the Legislature, formed into a distinct and separate precinct.

On Lord's day, 9th Sept. 1739, a church was gathered in this precinct by the Rev. John Hancock, of Lexington.

On 12th Sept. 1739, the Rev. Samuel Cooke, a native of Hadley, and graduate at Cambridge, in 1735, was ordained in this parish, first minister. The following is his epitaph;—

"Here lies the body of the Rev. Samuel Cooke, pastor of this church, in whom were united the social friend, the man of science, the eminent and faithful clergyman, whose praise was in all the churches. He died, 4th June, 1783, in the 44th year of his ministry, Æ. 75.

On 13th April, 1788, the Rev. Thaddeus Fiske, of Weston, a graduate at Cambridge, in 1785, was ordained. He continued in the ministry here, till 14th May, 1828, when at his own repeated request, he received a dismission from his pastoral relation.

The first Meeting house in this place was dedicated 1st February, 1735. It was 50 feet by 40.

The second Meeting house was dedicated on 19th March, 1805. It is 70 feet by 65. The top of the vane is 100 feet from the foundation. The cost of this house was $12,175. It has 106 pews. The first sale of the pews amounted to $14,167. The highest amount of a pew was $264. The outside clock by G. Parker of West borough, cost $796,80. The proprietors of the Card Manufactory paid the expenses of one eighth part of the house.

This parish was incorporated as a town, on 27th February, 1807, by the name of West Cambridge By the Census of 1820, it contained 1064 inhabitants.

ORDINATION AT STOW.

The ordination of Mr. John Langdon Sibley, recently of the Theological School at Cambridge, over the Congregational Society in Stow, took place on the 14th inst.

The following was the order of exercises; Introductory Prayer and Selections from Scripture—Mr. Robinson, of Groton. Sermon—Dr. Lowell, of Boston. Ordaining Prayer—Dr. Ripley, of Concord. Charge—Mr. Newell, the aged and venerable Senior Pastor of the society. Right Hand of Fellowship—Mr. Emerson of the the Second church, Boston. Address to the Society—Dr. Harris, of Dorchester. Concluding Prayer—Mr. White, of Littleton. Benediction—Mr. Sibley, the Pastor of the Society. The musical performances consisted of anthems and two original hymns, which our limits do not permit us to insert this week. Of the sermon, and other performances we are unable to speak, having received no account, except what is furnished in the printed order of services. We understand that there are some interesting facts in the history of this religious society, which we hope to be able, on a future occasion to furnish.

Result of Council. A large and respectable council was convened during the past week, at Cambridge, at the request of the First Parish, to consider the difficulties subsisting between said parish and Rev. Dr. Holmes, their Pastor. The result of the council was read in the Court House, on Thursday; in which it is recommended that the connexion subsisting between Dr. Holmes and his Society be dissolved.

American Bible Society. The thirteenth anniversary of this institution was celebrated at New York, on Thursday the 14th inst The revenues of the Society have been considerably increased. The receipts of the society from all sources, during the past year, have been $143,184 33. The expenditures have exceeded this sum, by about $4000, on account of the new building for printing, heretofore mentioned, and other extensions of the Society's operations.

The Society has eight of Treadwell's patent presses, moved by steam power, and twenty common presses now in operation; and the scriptures can now be prepared at the rate of 300,000 copies a year. Forty seven new Auxiliaries have been added this year. The present number is 645.

The number of books printed and otherwise procured during the year is 362,492, of which 170,750 were Bibles, and 173,750 Testaments. The number of Bibles, Testaments, &c. issued since the formation of the Society, is 846,897.

American Tract Society. This society has been established four years. Its means and operations have in that time been greatly increased. During the first year its receipts were $10,000, and its issue of tracts 1,000,000. During the last year, its receipts were $60,000; and its issue of tracts 6,000,000.

The whole number of Branches and Auxiliaries connected with the society is 756. The Branch Society in Boston has 547 auxiliaries.—Six agents have been employed, during the year past, in the valley of the Mississippi, forming auxiliaries, establishing depositories, and distributing tracts.

The anniversaries of several other societies took place in New York, during the week ending the 16th inst. of which we intended to have given some account, but our limits do not permit.

MR. LOWELL'S REPLY TO MR. COOKE.

Having published from the Boston Daily Advertiser certain documents relative to Mr. Cooke's charges against the late President and Treasurer of Harvard University, we now give, from the same paper, the Hon. Mr. Lowell's remarks on the last edition of Mr. Cooke's slanders.

The Reverend Parsons Cooke's unhappy recantation.

Mr. Cooke denies that he ever charged Judge Davis and President Kirkland with embezzlement of the funds of the College, and if *any* thing can be *safely* inferred *after this*, from *any* language, however clear, which Mr. Cooke *could* use, we shall suppose that he means to acquit these gentlemen of any interested malconduct. If he had been satisfied with this simple denial, I should have been silent. But deserted by the evil genius, which first suggested the falsehood, he is left in his greatest distress to the contradictions which generally accompany detected guilt. He not only charges me with intentional misrepresentation of his meaning, but to cover and screen his retreat, he has recourse to new charges against Dr. Kirkland of a totally different and indeed opposite description; thus proving, that the malice is as insatiate as ever, and that open conviction of guilt has had no tendency to produce repentance. Let him then taste the bitter fruits of his hardened presumption. I mean to prove from his own words, that Mr. Cooke did wilfully, and of malice aforethought, not having the fear of God before his eyes, as the strong terms of our indictments express it, charge the Honourable John Davis, and the Rev. John Thornton Kirkland with corrupt *embezzlement*, which is the suppression of funds entrusted to them, so that the same cannot be found or accounted for. Mr. Cooke commenced his slander by expressing his reluctance at being obliged to make such a disclosure. This was designed to open the eyes of his readers, and to sharpen the appetites of the malicious who love to fatten on the reputation of the wise and good. Every art of accomplished calumny seems to be perfectly familiar to Mr. Cooke, as we shall soon see. Horresco referens! "I tremble while I relate," is the natural introduction of a practiced libeller. He proceeds to say, that the accounts of the late President and Treasurer of Harvard College had never been "*properly* adjusted and *cannot be!*" Yet these accounts had been adjusted twelve months before, and *properly adjusted too.* I will not leave him even this *miserable evasion*, to which he has, in his extremity, had recourse. "And *cannot be!*" And why not? If the money had been applied honestly to college purposes, although vouchers might have been lost, or never taken, yet the fact might be proved often in a more convincing way, than even by a regular voucher—there is but one construction which can *possibly* be put on Mr. Cooke's words, viz.: that the money of the College had been applied to objects not connected with the College, and therefore *could not* be accounted for. This was the construction which Mr. Cooke *intended* should be put upon his words. He proceeds—"a *large* sum is said to be *missing*." Here we have mystery and indefiniteness—it may be ten thousand or it may be half a million of dollars. It is *missing*, ay, and missing out of the accounts of the President and Treasurer, those accounts, which he says *cannot be* adjusted.—But lest the word "missing" should not excite sufficiently the suspicions of the public, he adds, "*and not to be found!*" Still afraid, that this repetition of the slanderous falsehood should not be fully impressed on the public mind, he proceeds. "*The people have a right to know what has become of this* money." Even here Mr. Cooke's malice is not satiated. He pants for new victims. It is not enough for his ravenous appetite to have feasted on the reputation of two gentlemen, venerable for their age, the high offices they had held in the republic, distinguished for their benevolence, and their charitable judgment of others, who, throughout an intimacy of forty years, I never heard utter an unkind sentiment against the character of friend or foe, but he must proceed to slander the rest of the Corporation, and the Unitarian part of the Board of Visiters, as unprincipled, on *account of their religious opinions.* Such he says in substance are the effects of trusting this institution to *Unitarian* management!! As if all institutions under Unitarian controul must naturally be corruptly and wickedly administered! Such is the fair inuendo—the true purpose and design of the suggestion.—I fearlessly appeal to all persons of all parties conversant with the force of language, whether it is possible to adopt any form of words which could more clearly or more forcibly convey the idea of a corrupt concealment of money. And so Mr. Cooke's religious friends understood his charges. In a recent pamphlet *falsely* entitled, Facts and Documents in relation to Harvard College, they pretend to insert Mr Cooke's slanderous note in his own words, yet aware of the falsehood, and ashamed or afraid to insert the charge as he made it, they suppressed the material sentence, "a large sum is missing and cannot be found," and altered the next sentence to make it conform to the change—but after thus eviscerating it of its essential falsehood, they retain the slanderous inferences, thus proving, that they are willing to reap the fruits, without incurring the responsibility of the slander. This is an instructive lesson as to the effects of human passions on the character and judgment. The odium theologicum can thus induce men to do that, at which, as gentlemen they would blush, and as men of common honesty revolt. There is not a pretext, that there now is, or ever has been, either a *large* or a *small* sum of money *missing* out of the College funds. It is an absolute fabrication so far as it respects these parties. The falsehood is thus indelibly imprinted, and will accompany its inventer, and circulator, whoever he may have been, to the grave.

Mr. Cooke charges me with having volunteered my services in defence of Dr. Kirkland, and this too in face of my explicit declaration, that I had been expressly authorized so to do. If it had been true, all ingenuous minds would have commended me for the act. President Kirkland had been my cherished friend from our earliest youth. I had been his associate in the Corporation of Harvard College for thirteen years. He was absent and an invalid. I had a right, and these circumstances imposed it upon me as a sacred duty to defend my venerated and absent friend. But I had his written and oral request to perform this duty, and since my publication, I have received his express approbation of my conduct. So much for my personal justification. I shall now proceed to the new charges, which, taught by the past, and probably advised by more experienced men, are no longer presented in the form of *direct assertion*, but in the safer and more prudent shape of interrogatory insinuation. It is impossible that any man could betray a greater degree of ignorance of the manner in which the affairs of the College have at all times, and in all ages been administered, and of the powers, duties and acknowledged responsibilities of the President, than Mr. Cooke has done. The President has usually been a clerical man. His peculiar province is the care of the morals, progress, and discipline of the students, and as the presiding officer, in the faculty or immediate government. The prudential concerns of the College were considered as being under the special care of the Treasurer, who is a layman, and of the lay members of the board.—It was at least so understood in practice. This was eminently the case under Dr. Kirkland's administration. He was chosen without solicitation on his part, or on that of his friends, and I believe without consulting him. I was deputed by the Corporation to give him notice of his appointment. He manifested the greatest possible reluctance to assume the office. He stated that his previous habits rendered him singularly unfit for an office of that sort; that he had neither the knowledge of business, nor the exactitude and method, which such an office required. I told him that the Corporation would endeavour to lighten his labours as much as possible, and that they would be indulgent as to any defects naturally to be expected in a literary man, from which we know he was not exempt. We were well aware that he had nothing of that worldly wisdom so necessary to pecuniary thrift—that his own money had been poured out like water, when any claims were made on his benevolence or sympathy. It is my duty to state these facts, when some persons are straining their eyes to detect spots in the disc of a setting, but still bright, and effulgent and intellectual luminary. Why then, it may be asked, did the Corporation insist on his acceptance of the trust? I reply, the public voice called for the selection of a man of the highest powers of mind. Men of a common and small calibre could have been easily obtained. Men could have been readily selected, who would have been scrupulously exact in folding and labelling papers, and have kept the minutes of the corporation, with all the neatness of an engrossing clerk. But these were not the class of men, whom the state of the College, and the public will demanded. President Kirkland was elected for his high moral, and intellectual endowments—for his well earned reputation as a scholar—for his rare sagacity in discerning the character of others—for his noble and elevated tone of thought—for the amenity of his manners, and his entire command over his own passion—for his power over the minds of other men, and for the cautious and judicious exercise of that power—in fine, because he would set before the youth who, should resort to the College, a living example of what a finished and accomplished scholar ought to be. He held that office for 17 years, and I am sure that I express the opinion of a large majority of educated men when I add, that he did not disappoint the public hopes and anticipations from his election. Never did that seminary attain to so high a degree of eminence as under his auspices, and happy will any successors for a century yet to come, be, if, after so long a period of service, they can retire, cheered, as he was, by the gratitude, affection, and benedictions of the objects of his almost paternal solicitude. I go further, if that office was now vacant, and Dr. Kirkland was in possession of that vigorous health, which he sacrificed to the cares and agitations of that arduous station, there is no man in our whole republic who would command so universal a suffrage of the alumni of that college, as he would, all the slanders of religious intolerance to the contrary notwithstanding. I now proceed to examine rigorously the charges to which Mr. Cooke has been *put up* by persons behind the scenes Blind must that man be, who does not perceive, that it is the flame of religious persecution, which has lighted this faggot. The inquisiters commenced their operations with Dr. Ware, and they intend in succession to bring every eminent unitarian to the stake.—It remains to be seen, whether public sentiment will support this revival of the scenes of Queen Mary—there is no longer, to be sure, the *corporal* suffering, but the more *refined* cruelty of mental torture. I say not this to awaken sympathy, or to evade scrutiny, for I shall probe this *pretended* wound to the bottom. The first charge is that Dr. Kirkland distributed from 4000 to $6000 a year of the money granted by the State for the aid of poor scholars, so as to exhaust the whole $25,000—I am not sure that I comprehend the scope and bearing of this charge. The grant of the Legislature was of 10,000 *per annum*, on the *express condition*, that one quarter part thereof should be applied to the support of poor scholars—*not to raise a fund, the interest of which was to be given to poor scholars.* The corporation construed this grant and condition as imperative, and that they were bound to distribute the $2500 annually, if there were persons whose necessities required it. To this sum, they added the income of certain ancient donations granted for the same purpose, as by the wills of the donors, they were bound to do. I doubt whether the allowance to beneficiaries ever exceeded these two sums—but if they did, I am yet to learn, why the corporation have not by their charter, or by law, the right to add from the unappropriated funds of the College any balance, which, in their discretion, the necessities of meritorious and indigent students may require. All this is however immaterial to the defence of Dr. Kirkland. On this subject, he acted only in pursuance of express authority given to him by the corporation. He was appointed *by them*, as a committee for this purpose, and a lay member of the corporation was associated with him. I have a right to speak *with knowledge* on the subject, because I was entrusted with that power as *his colleague.* Our acts were the acts of the corporation, known to, and approved by them. If any blame attaches to any one, it is to the corporation, and what is its character? That they granted too much money to meritorious young men struggling with poverty! But Mr. Cooke adds "some of it to sons of wealthy parents." This is *indeed a high moral charge on the committee.* That the conscience of the committee may have been surprised by *false* statements of students or parents, no upright man would dare to deny. The committee could not know the circumstances of one scholar in ten. But if Mr. Cooke means to insinuate, that in *any one case* the committee granted *one* dollar to a student, whose circumstances they *knew* did not require it, the suggestion is false, and as base and malicious, as it is untrue.

The second charge is, that Dr. Kirkland expended during his administration, $80,000 for *repairs and incidental expenses.* This is an admirable sample of the mode of attack which the eminently religious sect make of the administration of the college. They deal in round numbers, calculated to excite the wonder and jealousy of the ignorant. But let us analyze this charge. Mr. Kirkland's presidency extended to 17 years. This gives somewhat less than $5000 a year. Let then intelligent men consider the number and extent of the College edifices, grounds and fences—the fitting up of Holden Chapel from naked walls into an anatomical theatre, and chemical labaratory—the entire interior changes in Harvard Hall—the rebuilding of old Massachusetts from the cellar to the garret, which cost between 7 and $8000, in one year—let them add to these, the expenses of Commencement, Inauguration, and examination dinner, and to these the vast variety of contingent expenses, and the surprise will be, how it could be so small. In truth, Mr. Cooke's jugglers behind the scenes have probably underestimated these expenses. But what had President Kirkland to do with this subject? As to ordinary repairs, they were made by another officer, who had a salary for the duty—and as to the more important ones, they were made by a lay member of the corporation, by *their* order. Of this too, I have a right to speak from *knowledge*, having for more than the eighth of a century performed this duty. As to the manner in which it was performed, I *challenge* and *invite* the most rigorous scrutiny, but surely my delinquencies are not to be charged to the account of my absent friend. Was Mr. Cooke ignorant of these *notorious* facts, which the slightest inquiry would have made apparent—what shall we think of his presumptuous confidence in speaking of them? Or did he know, and wilfully suppress them? What can be said of his principles and veracity? Excuse him if you please, as a rash retailer of other men's falsehoods. What apology can we make for the men in *this* vicinity, who induced him to sacrifice himself in their cause? They *must*, or *might* have known the truth, and to load with abuse, an absent, and amiable, and venerable man, without color or pretext, is base beyond the power of language to express

The next charge is, that he expended from 7 to 8000 dollars of the theological fund, and in a solitary instance of the force of conscience upon Mr. Cooke, which seems to have been torpid in all other cases, he adds, "*no doubt in a way which he thought right.*" My first reply to this is, that it is a subject, in which the public at large have no sort of concern. Least of all, have Mr. Cooke, or his religious instigators to this calumny, a right to interfere. *Even they* would not have the hardihood to pretend, that they would not hear with pleasure, the entire extinction of that fund.—But in justice to Dr. Kirkland's fame, I feel obliged to add, that there is not the slightest pretence, that he ever drew a dollar but for the bonafide support of theological students, whose necessities required it. Whenever the Directors, or any individuals who contributed to that excellent and pious institution, (the only one in America, in which students may pursue the studies of the Scriptures, without fetters upon the mind,) shall see fit to favor me with the opportunity, I am furnished with Dr. Kirkland's explanations, by which I hope to satisfy them, as I am myself fully convinced, that he never put any scholar on the establishment, or drew any orders, beyond what he had *good ground to believe* the funds authorized him to do. At any rate, it has not the slightest bearing on that purity of intention, which was one of his most distinguished qualities.

The only remaining charge is, that Dr. Kirkland drew orders on the treasurer, without previous appropriation, to the amount of two thousand dollars. It is not even pretended by the malicious Mr. Cooke, that they were not drawn for the service of the college. It was certainly competent for the corporation to examine into this fact, and if they were satisfied, they had a right, and, as honest and honourable men, they were bound to allow, and give him credit for them. This they *have* done, and there is an end to this subject.

I have now replied, perhaps the public will think much too minutely, to all Mr. Cooke's malevolent insinuations. I cannot quit the subject, however, without adding, that the most disgusting part of this dark picture, is the affectation of *religious* motives. "Providence, he says, threw *these facts* in his way," and he thought himself bound to disclose them. Did Providence inform him that "a large sum was missing, which could not be found"? "that Dr. Kirkland had given away money to the *sons of wealthy* parents"? "that Dr. Kirkland expended $80,000, with most of which he had no sort of concern"?—Away with this solemn invocation of the most holy, and sacred name, in support of malicious falsehoods. No—there is a name, in Mr. Cooke's creed, which might be more appropriately cited; one, who has not been celebrated for his veracity *from the beginning.* If any superhuman suggestions were made to Mr. Cooke, they must have been derived from such a being. *I do not however impute it* to any other source, than to unbridled religious prejudices. Mr. Cooke vauntingly boasts, that he is ready to submit his case to *a Jury.* The best possible Jury is *that public*, to which he has rashly appealed. They, alone, are competent to award the only appropriate punishment, pity for his folly, and contempt for his prevarication. I have now done with the Rev. Parsons Cooke forever. I cannot be too grateful, that my life has been preserved, and such a measure of health, as to enable me to render this last act of justice to the character of one of the best, and truest friends, with whose confidence I have been honoured.

Henceforth, the abuse of Mr. Cooke, will, by *all the virtuous of all sects*, and *opinions*, be regarded as the highest praise. JOHN LOWELL.

Roxbury, May 15, 1829

LITERARY INTELLIGENCE.

Buckminster's Sermons. We are very happy to learn, that a new volume of Sermons by the Rev. Mr. Buckminster will be published from the press of the Christian Examiner, in the beginning of the ensuing week. From the opportunity, with which we have been favored, of examining these discourses in their progress through the press, we believe, that they will be found not inferior to the former selection; so deservedly esteemed by the Christian public. We think they will well sustain the distinguished reputation of their author; and like the other productions of that eloquent preacher, advance the cause of Christian piety and virtue.

Dr. Beecher and the Christian Examiner. The articles which have lately appeared in the Christian Examiner, in answer to Dr. Beecher's letters on Infant Damnation, will be published, early next week, in a neat duodecimo volume of about 200 pages. The exact title of the book is,—

"A Reply to three letters by the Rev. Lyman Beecher, D. D. against the Calvinistic Doctrine of Infant Damnation, from the Christian Examiner, with ADDITIONS."

In our paper of April 4th we gave a brief view of the controversy of which this book forms a part; and we there bore testimony to the skill and talent, as well as the forbearance of the reviewer, whose work is now announced in a separate form.

American Monthly Magazine. The second number of Mr. Willis's periodical is just published. We cannot speak from personal knowledge of its character, for we have not found time to peruse it. It is named in terms of commendation in other papers.

Mr. Southey is about publishing a new poem, to be entitled, "*The Pilgrim of Compostella.*" The story is said to be founded on a very curious old Spanish legend.

Mr. Sparks. In our last, we mentioned the return of Mr. Sparks, from Europe. We quote the following paragraph from the New-York Evening Post.

"Mr. Sparks, having completed his historical researches in Europe, has returned to this country after an absence of nearly a year and a half. He has been exceedingly fortunate in obtaining access to documents connected with the period of the American revolution, whether deposited in the public archives or in the possession of private persons. The utmost courtesy and liberality has been shown him by the public functionaries both in England and France, in submitting to his inspection and permitting him to copy the diplomatic and other papers in their keeping, as not wishing to keep back the truth of history, and as desirous of affording every facility to the labors of a learned and able man who had no other object in view than that of giving a fair and impartial record of important events. The materials discovered by Mr. Sparks, in Paris, were, we understand, much more important than he expected to meet with. They throw great light, not only on our relations with the French government at that critical period of our history, but with the courts of the other European nations. They show, moreover, the beginning and progress of those negociations, direct or indirect, by which a final settlement was effected between this country and Great Britain. On this point, we understand, the information they afford is particularly full and interesting. The confidential letters also of the French Ministers in this country to their own government, their accounts of passing events, of the state of public feeling in our country, of the characters of our public men, and the plans proposed by them at different stages of the war of the revolution, are exceedingly minute and valuable. The instructions of the British government to its officers here, and the military correspondence relating to the American campaigns, throw important light on the dispositions of their government towards the colonies, and on the operations and plans of the British armies. The whole mass of materials thus collected will set many events connected with our revolutionary struggle in a new point of view, and will enable Mr. Sparks to write its history with more authenticity and impartiality than has yet been done. The posthumous papers of Gen. Washington with historical and explanatory notes by Mr. Sparks are to be published in London by Murray.

Chancellor Kent's commentaries are about to be translated into modern Greek, to aid in the legal proceedings of the new Grecian government. *Pall,*

SUMMARY.

Admiral Sir Isaac Coffin. We learn from the Nantucket Inquirer that this gentleman recently arrived at New-York, from England, in the pakcet ship Colombia.

Connecticut. The Legislature of Connecticut commenced its session in Hartford on Wednesday the 6th.

Death of John Jay. Intelligence was received at New-York on Tuesday morning of the death of Gov. John Jay, formerly Chief Justice of the United States, Minister to England and France, and subsequently Governor of New-York. He expired at his residence in Westchester county, on Sunday last, in the 84th year of his age. Mr. Jay's name is connected with same of the most important events that are recorded in the national history of the U. States. At a sitting of the Superior Court of the State of New-York, on Tuesday, Chief Justice Jones addressed the following remarks to the Bar:— *Adv.*

"Information has just been communicated to the Judges of this court, of the death of the venerable John Jay. When we consider the distinguished stations in life which have been occupied by this excellent man, with so much honor to himself and benefit to the public—while we remember the ability with which he discharged his duties, when called upon to represent his country in a diplomatic character—when we view him upon the bench of the Supreme Court of the United States, as the first Chief Justice under the Federal Constitution, presiding with the most entire dignity, intelligence and impartiality—and above all, when we look upon his bright example as a man and a Christian, the first impulse of every generous and reflecting mind, is to regard his death with sorrow, and his memory with the deepest respect. Few men in any country, perhaps scarce one in this, ever passed through life, with such perfect purity, integrity and honor. No man can point to a stain upon his character or conduct; no reproach can be attached to him in any of the high stations, which he so eminently filled; and when we look back upon his career we see nothing but brightness on his path.

This great man, thus honored, thus distinguished, thus lamented has passed away from among us.

On the day when this deep-felt loss is communicated to those who knew him well, and with whom to remember is but to honor him, it is suitable that the ordinary business of life should give place to considerations, which are suggested by this melancholy event"

Rio Janeiro. Intelligence has been received from Rio Janeiro to March 24th. We are told that important communications may soon be expected by our Government, from our Charge d'Affairs at the Court of Rio. The most valuable intelligence received by the late arrivals, is, that "The Brazilian Slave Trade is declared piracy from the 31st of Dec. next." The announcement of this intention by the Emperor, has given an unheard of activity to the Trade during the past year. It is estimated by intelligent persons in Rio, that in the course of the year 1828 *forty thousand slaves* were brought from Africa to Bazil.

Peru and Colombia. The Journal of Commerce says that by the schr. Splendid, Capt. Clark, which arrived at New-York on Wednesday, in 17 days from Porto Cabello, information is brought that two days previous to her sailing, official news had been received from Bogota, of a decisive engagement having taken place between the Colombian and Peruvian armies, in which the former was victorious. An armistice was signed on the field of battle, in which it was agreed to refer their political disputes to the government of the United States.

To Correspondents. A notice of an "Address on Infant Schools; by William Russell," intended for this week's paper, is necessarily deferred. As we feel deeply interested in the subject, we take this opportunity to recommend the pamphlet to the public, as containing the views of one who has bestowed much thought on the subject of Education, and whose opinions are greatly respected by our most intelligent citizens.

We have received a communication from "*Veritas*" respecting an orthodox statement of a revival, which it seems to us would be more suitable for some other paper. With the writer's leave, we will send it to another religious paper.

RELIGIOUS NOTICES.

Massachusetts Bible Society.

The annual meeting of the BIBLE SOCIETY OF MASSACHUSETTS will be holden on Monday, the 25th inst. at half past 6 o'clock, P. M. in the vestry of the Old South Church, for the choice of officers and other business. The public services, including the reading of the Report and addresses suited to the occasion, will commence in the Old South Church at half past 7.

DANIEL SHARP, *Sec'y.*

Boston, May 23, 1829.

☞ The annual meeting of the *Society for promoting Christian Knowledge, Piety and Charity*, will be held in the Vestry of the Church in Chauncy Place on Tuesday next, May 26th, at half past 3, P. M.

Business of importance will come before the Society; after which a sermon will be preached in the church. Services to commence at half past 4 o'clock.

F. W. P. GREENWOOD, *Sec'y.*

Boston, May 23, 1829.

American Unitarian Association.

The Anniversary of the AMER. UNIT. ASSOC. will be celebrated on Tuesday evening, May 26th. The meeting for business will be held in the Berry-street Vestry at 6 o'clock; the public meeting in the Federal-street Church at 7 o'clock. The house will be open at 6. Ladies and strangers as well as members of the Association, will be provided with seats. Addresses are expected from several gentlemen.

EZRA S. GANNETT, *Sec'y.*

Boston, May 9th, 1829.

Evangelical Missionary Society.

The annual meeting of the *Massachusetts Evangelical Missionary Society*, will be held on Wednesday the 27th inst. at half past 6 o'clock, P. M. in the vestry room of the Federal-street Church. The Trustees are requested to meet at 6 o'clock. The public religious services will commence at half past 7, in Federal-street Church, when a Sermon will be delivered, and a collection taken in aid of the Society's funds.

GEORGE RIPLEY, *Sec'y.*

Boston, May 16, 1829.

☞ The annual meeting of the *Massachusetts Society for the Suppression of Intemperance*, will be held in the Vestry in Berry-street, on Thursday the 28th inst. at 7 o'clock, P. M.

At 8 o'clock on the same evening the public meeting of the Society will be held in Dr. Channing's Church, in Federal-street, when a discourse will be delivered by Rev. Mr. Walker.

JOSHUA B. FLINT, *Sec'y.*

Boston, May 22, 1829.

MARRIAGES.

In this city, on Thursday evening, by Rev. Dr. Wisner, Rev. Hubbard Winslow, of Dover, N. H. to Miss Susan W. Cutler. By the Rev. Dr. Jenks, Mr. George Baker to Miss Harriet Low. By Rev. Mr. Malcolm, Mr. Jona. Moore to Mrs. Mary Fisk. By Rev. Mr. Frothingham, Mr. John B. Warren to Miss Rebecca S. Kendall, both of Dunstable. N. H.

In Fitchburg, Mr. Henry Hills, of Orone, to Miss Damaris P. Flint, of F.

In Providence, Mr. George W. Hallet, late of Boston, to Miss Louisa Branch, daughter of the late Col. Sandford B.

In Plymouth, on the 14th inst. by Rev. Dr. Kendall, Rev. William Lunt, of New-York, to Miss Ellen H. Hedge, daughter of Barnabus Hedge, Esq.

DEATHS.

In this city, Mrs. Helen wife of Mr. J. G. Hallet, aged 24. Mrs. Sophia Dogget, wife of John Dogget, Esq. aged 46. Mrs. Elizabeth Welsh, aged 91. Otis S. Vose, aged 19. John B. Wilson, aged 11, son of Mrs. Mary Wilson. Mrs. Polly Glover, aged 45. Mrs Lydia Smith, aged 26. Mr. John Page, aged 29. Miss Sarah Ann Holmes, daughter of Mr. Francis H. aged 10. Mr. Cornwell Willis, aged 26.

In Beverly, Hannah B. Lee, daughter of Mr. Seaward Lee, aged 9 years.

In Scarborough, Mrs. Mary King, wife of Grenville Mellen, Esq. and daughter of Robert Southgate, Esq. aged 30.

In New-Milford, Ct. Rev. Andrew Elliot, a graduate of Yale College in the year 1799.

In Northampton, on the 5th inst. the Hon. ELIJAH HUNT MILLS, aged 52 years.

It is now more than two years since a lingering disorder removed the subject of this article in the prime of life and of usefulness from a career of high distinction in the various pursuits of society. In his profession Mr. Mills had risen to the highest rank as a jurist, and particularly as an advocate; and for many years he was confessedly at the head of the bar in the Western part of this State.

His political life is fresh in the memory of all. He was for a long period a Member of our State Legislature in both its branches, and as such was a decided and efficient, but candid and unblemished politican.—He was repeatedly elected a Representative from this State in Congress, and was twice chosen a member of the Senate of the United States, in which station he remained until his strength failed. To what degree of influence he attained there, and in what estimation he was held, no one is ignorant; and the sense of public deprivation which followed his retirement from his duties as a Statesman and a Lawyer, was profound and universal.

The close of his life was peaceful, while all that sustained him, in the near approach of death, was a humble and trembling hope, through the Saviour, of a blessed immortality.—*Hampshire Gazette.*

RAMMOHUN ROY'S WORKS.

THESE extraordinary writings should be in every public and social Library. Putting out of the question their intrinsic value, they should be sought, if for no other purpose, merely as a curiosity. The work is now offered at this office at a price somewhat reduced from the original charge. May 23.

SCIENTIFIC AMUSEMENTS.

MR. HOLBROOK proposes a few illustrations and experiments in the *Natural Sciences*, designed to combine instruction and amusement. One lecture at 8 o'clock, A. M. in each day of next week is proposed at Columbian Hall to young gentlemen and lads. One at eleven of each day to ladies and misses. One at 4 o'clock to children under seven or eight years of age. Price of tickets to each course for the week One Dollar. To be had at the Bookstores of Munroe & Francis, and Pierce & Williams.

Boston, May 23.

THE MISS QUINCYS,

HAVING opened an Infant School, at No, 63 Milk street, in operation since the 4th inst. accommodated with spacious Rooms, and a commodious yard and garden for air and exercise, invite the patronage of Ladies' to their determined exertion, to unite the most affectionate care, to the most facinatieg means of instructing the Infant mind.

N. B.—Classes of misses of any age, will be taught sewing, in separate apartments. May 29.

ADAMS' PATENT.

SWELLED

BEAM

BEDSTEAD.

NO. 422, Washington street, near Boylston Market, a few doors south of Washington Bank.

These Beadsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the *Swelled Beam* the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patents, on the most reasonable terms.

☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr. Adams, as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Beadsteads manufactured and offered for sale, as an improved article, which has not the patent Swelled Beam. 8t. May 23.

BEAN'S ADVICE.

THREE hundred and fifty copies remain unsold of the edition of this popular and useful work recently published at this Office. They are now offered to clergymen, and those who purchase for distribution, at reduced prices, viz. neatly half bound in morocco,

350	copies at	12 cts.	a copy.
100	"	13	"
50	"	14	"
25	"	15	"
12	"	16	"
6	"	17	"

May 23.

RELIGIOUS TRACTS.

PARTS of editions of several valuable Religious Tracts remain on hand at this office, which will be sold for distribution, at the original cost. May. 23.

JUVENILE LIBRARIES.

BOOKS suitable for Juvenile Libraries may be obtained at the Office of the Christian Register. Orders faithfully and promptly answered, and the usual discount made. May 23,

JOTHAM ANDERSON.

FOR sale at this Office "Recollections of Jotham Anderson," by Rev. H. Ware jr. May 23.

MRS. BARBAULDS'S WORKS.

THE Cambridge edition of the works of this distinguished lady, is the most complete of any which has been published either in this country or in England.

A few sets of this edition in 3 vol. 12 mo. may be obtained at this Office at the small price of *one dollar fifty cents*, bound in boards with cloth backs.

May 23.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co No. 13 Court-st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

18 mo. SERIES.—VOL. I.

		Price sin.	doz.	hund.
No. 1.	Happy Valley, 40 pp.	7 cts.	70 cts.	$5,00.
" 2.	Happy Days, 30 pp.	6	60	5,00.
VOL. II.	The Warning, 96 pp.	15	1,50	11,00.
	do. bound,	20	2,12	

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest." May 16.

BOOKS FOR JUVENILE LIBRARIES.

FOR sale by L. C. BOWLES No. 50 Washington street, a large assortment of *Juvenile Books*, of the most approved character; such as are particularly recommended for Juvenile Libraries, &c. These books are now offered at a great discount from usual retail prices.

Persons who wish to furnish Juvenile Libraries, have now an opportunity of being supplied with good Books, at much less prices, than they have ever before been offered. May 23.

HOUSE TO LET.

TO Let, part of a House, No. 33 Orange Place, containing a Parlor, Kitchen, Washroom and 6 Chambers. Inquire at this Office. 3t May 23.

A. U. A. NEW TRACTS.

NO. 24, of the 1st series, entitled, "Divine Revelation Advocated and Illustrated," and Nos. 4 and 5, of the 2d Series, entitled "The Apostles' Creed," and Two Objections to Free Inquiry Answered," are just published and for sale at the Depository, 50 Washington-street.

No. 25, of the 1st Series, closing the 2d volume, and No. 26 of the 1st Series will be published on Wednesday morning. L. C. BOWLES.

May 23.

SELECTED POETRY.

TIME'S TAKINGS AND LEAVINGS.

(By Bernard Barton, Esq.)

What does age take away?
Bloom from the cheek and lustre from the eye;
The spirit light and gay,
Unclouded as the summer's bluest sky.

What do years steal away?
The fond heart's idol, Love, that gladden'd life;
Friendship, whose calmer sway
We trusted in the hours of darker strife.

But not for such we mourn:
We knew them frail, and brief their date assign'd—
Our spirits are forelorn,
Less from Time's thefts, than what he leaves behind.

What do years leave behind?
Unruly passions, impotent desires,
Distrust, and thoughts unkind;
Love of the world, and self, which last expires.

For these, for these we grieve!
What time has robbed us of we know must go;
But what he deigns to leave
Not only finds us poor, but keeps us so.

It ought not thus to be;
Nor would it—knew we meek Religion's sway,—
Her votary's eye would see
How little Time can give, or take away.

Faith in the heart enshrined, [lent;
Would make Time's gifts enjoy'd, and used, while
And all it left behind
Of Love and Grace a noble monument.

[From the Home Missionary Magazine.]

FOR WHOM SHOULD WE WEEP?

"*Weep ye not for the dead, neither bewail him.*"—Jer. xxii. 10.

Weep not for those whose race is run,—
Their prize is gain'd their toil is past;
To them the power of grief is done,
And misery's storm has frown'd its last!
They sleep in Christ the sleep of peace,
Unflush'd by dreams of earthly sorrow,
Till earthly days and nights shall cease,
Before a bright and glorious morrow!

But weep for those, who yet remain,
The feverish weight of life sustaining,
The frown of scorn, the sting of pain,
And secret anguish uncomplaining:
Weep for the living—they who rest,
Within their last and happiest dwelling,
Are senseless of the vain bequest
Of tears, and sighs successive swelling.

Weep o'er the cradle—not the tomb!
Lament the dawn, and not the ending,
Of that tempestuous day of gloom,
Whose sun is bright *but when descending.*
Weep for the bands who still maintain
The strife with labor undiminish'd;
Departed saints—their death is gain,
Their spoils are reap'd, their conflict finish'd!

J. F. H.

MISCELLANEOUS SELECTONS.

SIR WALTER SCOTT'S MEMOIRS.

The following is a character of the late Duke of Buccleuch by this celebrated writer, among his Biographical Memoirs, of which with other Prose works, a neat edition has lately been published by Wells & Lilly. As it exhibits an interesting portrait of a distinguished nobleman; and particularly the judgement and benevolence, with which he employed his princely revenues for the benefit of his country, and the charitable employment of the poor, we think the following extracts will be acceptable to our readers. They will see what multitudes were fed by his care. Nor will they be insensible to the touching example, it presents, of conjugal and domestic affection, in a rank of life, generally thought unfavorable to the exercise of the more private virtues. The incidents, which Sir Walter with his usual felicity has described, will show, that his noble friend was a patron of the laboring poor, and one, who like the devout Centurion of old, "feared God with all his house; and gave much alms to the people."

It was so lately as the year 1812, that Scotland was deprived of one of the best patriots and most worthy men to whom she ever gave birth, by the death of Henry, Duke of Buccleuch, who was succeded in his rank and titles by his eldest son, whom also his country has now lost. To fill the place of his excellent father was a task of no small difficulty, for there never lived a man in a situation of distinction so generally beloved, so universally praised, and so little detracted from, or censured. The unbounded generosity of Duke Henry, his public munificence, his suavity of disposition, the sound and excellent sense, enlightened patriotism, and high spirit of honor which united in that excellent person, rendered him the darling of all ranks, and his name was never mentioned without praise by the rich, and benedictions by the poor. The general sorrow of all classes at the news of his death, the unfeigned tears which were shed at his funeral, cannot yet be forgotten.

Bred up under such a father, and a mother worthy of him, and living with those excellent parents in the strictest ties of mutual affection, the late Duke came to the honors and estates with the anxious wish to tread in his father's paths, and to follow the same course of public patriotism and private benevolence, in which he had so eminent an example before him. His country and friends might, to all human appearance, have promised themselves long to enjoy the benefits arising from such dispositions in a person so eminent. He was in the prime of life, of a constitution strong to outward appearance, and seasoned by constant exercise, both on foot and horseback—he was the father of a promising family—the husband of one whom it was impossible to know without loving, or even to look upon without admiring. All seemed to promise a course of life long and happy, as that which his father had just closed. But it has pleased God to show us upon what a slight foundation all earthly prospects rest. Some symtoms of delicate health had already displayed themselves in 1814; but, in the succeeding year, the Duke in the loss of an excellent partner, sustained a wound from the effects which he never recovered. "Come to me as soon as you can," was his affecting expression to a friend, "and do not fear the excess of my grief—you will find me as much composed as I shall be for the remainder of my life." And he was so—from a desire that the grief of the dearest objects of his affection might not be augmented by witnessing his. It was also the dying request and admonition of the object whom he lamented, that he would not suffer his regret for her to convert his house into a house of mourning; and while she blamed herself at the same time for indulging long and deep affliction for the death of their eldest son, she implored him not to fall into the same error. He promised, and kept his word. But the early and continued exertions which he made, from a high sense of duty, to suppress his sorrow, had an unfavorable influence upon his own health, which became gradually more and more impaired, until the late catastrophe. The few years during which he possessed his high situation, and the comparative retirement which his state of health required, have combined to render the character of the late Duke less correctly and generally known than that of his father, who filled for so many years a conspicuous part in the public eye. We therefore insert, as a tribute to his memory, the following particulars, which are derived from an authentic source.

The late Duke so far differed from his father, Duke Henry, that his temper was more quick, and, for the moment, more easily susceptible of resentment, when undeserved injury was offered to him, or an ungrateful return made to his favours. He had perceived, with indignation, that his father's kindness did not uniformly meet with a suitable return; and he placed, or rather desired to place, (for he sometimes forgot the restriction,) the noble and generous disposition which he derived from him, under the regulation of reciprocal justice.—He was, upon principle, an enemy to that species of beneficence which has its source as much in negligence as in philanthropy, and gives, merely because it is painful to withhold. His first anxiety in every case was to discover what the party with whom he transacted had a right to expect; his next was not only to render him his full due, but to make those additions to it which his own bountiful nature suggested. In a settlement of accounts which had become somewhat perplexed by the illness and death of an ancient friend of the family, the Duke first employed himself in minutely ascertaining the amount of the balance due to him, which was considerable, and then, by a stroke of his pen, carried a similar sum to the credit of the family of his deceased friend. The accuracy he thought was due to himself, the liberality to the memory of a most excellent man, long attached to his family.

We have reason to think, that the Duke expended, on this single estate, in repairing the injuries which it had sustained, not less than eight times the income he derived from it. He was an enthusiastic planter, and personally understood the quality and proper treatment of forest timber. For two or three years past, his Grace extended his attention to the breed of cattle, and other agricultural experiments—a pleasure which succeeded in some degree to that of field sports, to which, while in full health, he was much addicted. Such were the principal objects of the Duke's expense, with the addition of that of a household suitable to his dignity; and what effect such an expenditure must have produced upon the country, may be conjectured by the following circumstance:—In the year 1817, when the poor stood so much in need of employment, a friend asked the Duke why his Grace did not propose to go to London in the spring? By way of answer, the Duke showed him a list of day laborers, then employed in improvements on his different estates, the number of whom, exclusive of his regular establishment, amounted to *nine hundred and forty-seven persons.* If we allow to each laborer two persons whose support depended on his wages, the Duke was in a manner foregoing, during this severe year, the privilege of his rank, in order to provide with more convenience for a little army of nearly three thousand persons, many of whom must otherwise have found it difficult to obtain subsistence. The result of such conduct is twice blessed, both in the means which it employs, and in the end which it attains in the general improvement of the country.—This anecdote forms a good answer to those theorists who pretend that the residence of great proprietors on their estates is a matter of indifference to the inhabitants of that district. Had the Duke been residing and spending his revenue elsewhere, one half of these poor people would have wanted employment and food; and would probably have been little comforted by any metaphysical arguments upon population, which could have been presented to their investigation.

In his domestic relations, as a husband, a son, a brother, and a father, no rank of life could exhibit a pattern of tenderness and affection superior to that of the Duke of Buccleuch. He seemed only to live for his family and his friends, and those who witnessed his domestic happiness can alone estimate the extent of the present deprivation. He was a kind and generous master to his numerous household, and was rewarded by their sincere attachment.

In the sincerity and steadiness of his friendship, he was unrivalled. His intimacies, whether formed in early days, or during his military life, or on other occasions, he held so sacred, that, far from listening to any insinuations against an absent friend, he would not with patience hear him censured even for real faults. The Duke of Buccleuch also secured the most lasting attachment on the part of his intimates, by the value which he placed upon the sincerity of their regard. Upon one occasion, when the Duke had been much and justly irritated, an intimate friend took the freedom to use some expostulations with his Grace, pressed to the verge of urgency, on the extent to which he seemed to carry his resentment. The Duke's answer, which conceded the point in debate, began with these remarkable words:—"I have reason to thank God for many things, but *especially for having given me friends who will tell me truth.*" On the other hand, the Duke was not less capable of giving advice, than willing to listen to it. He could enter with patience into the most minute details of matters far beneath his own sphere in life, and with strong, clear, unsophisticated good sense, never failed to point out the safest, most honorable, and best path to be pursued. Indeed, his accuracy of judgment was such, that even if a law-point were submitted to him, divested of its technicalities, the Duke generally took a view of it, founded upon the great principles of justice, which a professional person might have been benefited by listening to. The punctilious honor with which he fulfilled every promise, made the Duke of Buccleuch cautious in giving hopes to friends, or others, applying for his interest. Nor was he, though with such high right to attention, fond of making requests to administration. But a promise, or the shadow of a promise, was sacred to him; and though many instances might be quoted of his assistance having been given futher than his pledge warranted an expectation, there never existed one in which it was not amply redeemed.

In gayer hours, nothing could be so universally pleasing as the cheerfulness and high spirits of the Duke of Buccleuch. He bore his high rank (so embarrassing to some others) as easily and gracefully as he might have worn his sword. He himself seemed unconscious of its existence; the guests respected without fearing it. He possessed a lightness and playfulness of disposition, much humor, and a turn for raillery, which he had the singular tact to pursue just so far as it was perfectly inoffensive, but never to inflict a moment's confusion or pain. There are periods in each man's life which can never return again; and the friends of this illustrious person will long look back, with vain regret, on the delightful hours spent in his society.

In his intercourse with his neighbors, the Duke was frank, hospitable, and social; and ready upon all occasions to aid their views by forming plantations, by exchanging ground, or any similar point of accommodation and courtesy. To the public his purse was ever open, as appears from his Grace's liberal subscriptions to all works of splendor or utility.

We have one trait to add to this portrait—it is the last and most important. As the Duke of Buccleuch held his high situation for the happiness of those around him, he did not forget by Whom it was committed to him. A portion of his private studies was always devoted to reading Scripture.—Public worship was at all proper seasons performed in his family, and his own sense of devotion was humble, ardent, and sincere. A devout believer in the truths of religion, he never, even in the gayest moment, permitted them to be treated with levity in his presence; and to attempt a jest on those subjects, was to incur his serious reproof and displeasure. He has gone to receive the reward of these virtues too early for a country which will severely feel his loss, for his afflicted family and his sorrowing friends, but not too soon for himself, since it was the unceasing labor of his life to improve to the utmost the large opportunities of benefitting mankind with which his situation invested him. Others of his rank might be more missed in the resorts of splendor and of gaiety frequented by persons of distinction.—But the peasant, while he leans on his spade,—age sinking to the grave in hopeless indigence, andyouth struggling for the means of existence, will long miss the generous and powerful patron, whose aid was never asked in vain when the merit of the petitioner was unquestioned.

MR. COOKE'S REPLY.

In compliance with Mr. Cooke's request, we insert at length, his reply to the answer to his charges, which we published a few weeks ago. It gives us pain to be accessary to the circulation of what we believe to be groundless charges, against men whom we respect. We think that few candid persons, on reading Mr. Cooke's piece, will say that he has sustained his original charges, though he has brought forward new ones. Any remarks of ours upon the publication, however, are unnecessary, since it has received a most thorough and satisfactory refutation, from Mr. Lowell, which we give on the third page of this week's paper.

[From the Boston Daily Advertiser.]

MR. HALE—In your paper of April 4th, I find certain documents purporting to be an answer to a note inserted in my reply to the Christian Examiner, which note Mr. John Lowell pronounces to be "of all libels which political and theological hatred have [has] fabricated, the most malicious and unprincipled." He represents me as charging the late President and Treasurer of Harvard College with having "embezzled monies belonging to the College"—i. e. as the words necessarily imply, with having *intentionally* and *fraudulently* appropriated the funds of the college to their own use. I have made no such charge. The words I have used do not assert it, nor imply it. It was said in my note, "I have been credibly and repeatedly informed that the accounts of the late President and Treasurer of Harvard College have never been properly adjusted, and cannot be." But can there be nothing in the way of the *proper* adjustment of accounts of long standing, but intentional fraud? May there not have been carelessness, inaccuracy, and unintentional mistakes and errors, which rendered it difficult if not impossible, *properly* to adjust them? I added, "A large sum is said to be missing and not to be found." But is money never missing, except when it is embezzled, or intentionally concealed? Gentlemen need not trouble themselves to disprove or deny charges, which never have been urged against them: I have indeed been credibly and repeatedly informed, as have thousands of others before my note was published, that when the books of the late President and Treasurer came to be examined, it was found that they had not been kept in an accurate, business-like way; so far from it, they could not be *properly* adjusted, and it was with great labor and difficulty that any thing like a settlement was made. A large sum was said to be missing and not to be found. And whether it has been found to this day, or whether it has been ascertained what was done with it, does not satisfactorily appear. Surely the people, as I said, have a right to know all about this business.

I have spoken of *reports* which have been in circulation. The documents you have published, sir, so far from silencing these reports, will have a contrary tendency. It appears that a committee of the Overseers was appointed June 10th, 1826, to examine the Treasurer's accounts. Soon after the appointment of this committee, the Treasurer thought proper to resign his office. His accounts, however, were not submitted to the committee of the Overseers. A committee of the Corporation are appointed to the same service, with directions to cause the books of the Treasurer, "during the whole term of his continuance in office, a period of seventeen years, to be fully examined." But what need of this long and elaborate investigation, if his accounts have been regularly audited and satisfactorily adjusted from year to year? And does not the appointment of a committee with such extraordinary powers, show that there were suspicions and reports, even then? But let us see how this committee of the corporation proceed: The work assigned them is too great a tax upon their time and patience, and an attorney must be employed to assist them. By this attorney, Benjamin R. Nichols, Esq. "all the books, accounts and vouchers are very laboriously and minutely examined, and *all errors are corrected*;" or, as he says under his own hand, "all the *mistakes* which have been discovered in the accounts are corrected." There are, then, errors and mistakes which require correction,—just what has been so often reported, and what was intimated in my note. By this time the business is prepared to be laid before the committee of the Overseers, who tell us they "did not think it at all necessary to examine the same accounts again." And thus the Board of Overseers are left as much in the dark, as to any particular and accurate knowledge of affairs, as they were at first; and so they continue, I believe, to this day.

As much of the force of this reply depends on the certificate of Mr. Nichols, the auditor, I shall be excused in recurring to it, and giving it a particular examination. And here let me say, that no reflection is intended to be cast upon Mr. Nichols in what follows—upon his integrity or capacity. He is, I am informed, an able accountant, and no doubt he disposed of a difficult case as well as any person could. "He has examined," he says, "all the accounts and vouchers of the late Treasurer and Steward"—i. e. all the accounts and vouchers *which they have to exhibit*; but he does not tell us that they have regular accounts of all their receipts and expenditures, and sufficient vouchers for all the monies they profess to have paid. He has examined all the accounts and vouchers *which they have to exhibit*; but he does not say that all the expenditures have been in pursuance of votes of the Corporation, and that regular vouchers for the several payments were produced. But "*satisfactory evidence*," he says, "has been furnished of the payment of the several sums charged to them." Strange phrareology this, in the certificate of an auditor! "Satisfactory evidence!" What sort of evidence was this? Not regular vouchers certainly; for if so, he would have said so. The evidence might satisfy the mind of Mr. Nichols, and still not be such as the public have a right to demand in matters of this nature. Again, "all the *mistakes* which have been discovered in the accounts are corrected, &c. Mr. N. corrected all the mistakes which he *discovered*. But pray how many were there which he did not discover? He discovered some; but is he sure there were not others which he was unable to detect? And what was the *nature* of the mistakes that were discovered? Had not the gentlemen charged themselves with all they had paid out? Or had they charged themselves with more than they had paid out? Or had they committed blunders occasionally both ways? And what was the amount of these mistakes? one thousand dollars, or two, or forty? And what was the *number* of them? How many did Mr. Nichols actually discover? Were they of frequent and almost continual occurrence? Or did they appear but seldom and casually? But, greater or smaller we are told they are "*corrected.*" How? were regular vouchers afterwards produced? or was the word of the gentlemen taken in the place of vouchers? or was the result guessed at, and jumped at, according to the best light that could be obtained? But, finally, "the books are *regularly closed.*" What does this mean? that the books had been fairly and accurately kept? or only that, whether accurate or not, a result has at length been formed, and the work of examination finished? And who closed the books? the Treasurer, or the Auditor? It was the duty of the Treasurer to have all his accounts correctly cast and well vouched, and his books regularly closed, before they went into the Auditor's hands. But here, it would seem that the Auditor, having corrected all the mistakes which he discovered, was left to close the books himself. And now I would inquire of this Auditor, *how long* he was engaged in this laborious employment? Whether it did not occupy him for a *full year* or more? Whether he did not charge, and feel that he had earned, *three thousand dollars*, as a compensation for his services? Whether he did not represent to the committee that employed him, that the Treasurer ought to pay this charge? And whether his compensation did not come directly or indirectly, from the Treasurer?

This certificate of Mr. Lowell in behalf of the late President, requires, before I close, a cursory examination. And here I would ask, first of all, with what propriety Mr. Lowell presents this certificate? He was not a committee to examine and audit the President's accounts. Neither is he a member of the Corporation. Nor is he supposed to have a more perfect knowledge of facts, than some other persons which might be named. Why then should he volunteer his services in this way? He feels himself bound, he says, "*under express authority from Dr. Kirkland*, to declare, that his accounts with the corporation of Harvard College were completely adjusted, immediately after his resignation." But allow me to ask, would it be proper for Dr. Kirkland to make a declaration such as this in his own person? Or if he did make it, could he expect the public to be satisfied with it? What man would think of offering testimony in his own case, and on his own behalf, that his "accounts, &c. were completely adjusted?" But if Dr. K. could not properly make such a declaration in his own person, how can he confer "authority" upon another person to do it for him? How can he authorize a second person to say that for him, which he could not properly say for himself? With what propriety then, I repeat the question, does Mr. Lowell present himself before the public with his certificate on this occasion? And with what *zeal* and *bitterness* does he present himself? For merely publishing, as what I had often heard, "that the accounts of the late Treasurer and President of Harvard College had not been *properly* adjusted, and could not be." I am denounced as an 'atrocious libeller'—as having uttered 'the most malicious and unprincipled libel which political and theological hatred has ever fabricated.'—Volunteering his services in such a way, and in such a spirit, it might well be supposed that Mr. Lowell would make his certificate as strong as it could be consistently with truth. How has he made it?—This is now to be considered.

"Dr. Kirkland's accounts," he is authorized by Dr. Kirkland himself to say, "were *completely* adjusted, immediately after his resignation." But were they, I ask, "*properly* adjusted? This is the phraseology of the note. Were they adjusted in a manner entirely satisfactory to all the members of the corporation? Were there not some who believed that he had ordered and received large sums of money from the Treasurer, which had not been voted by the corporation, and to which, of course, he was not *properly* entitled? I would inquire, in particular, whether, under his direction, a fund of $25,000, given by the State in 1814, for the education of indigent young men, was not expended, at the rate of from four to six thousand dollars a year, and some of it upon the sons of wealthy parents, till the whole was gone? I would ask whether he did not expend, no doubt in a way which he thought right, but without the direction of the corporation, from seven to eight thousand dollars of the theological fund? I would ask whether, during his Presidency, more than $80,000 were not charged for repairs and *incidental expences*, exclusive of buildings? I would ask, whether the corporation did not at length become alarmed at the amount of his expenditures, and expressly prohibit his making any further drafts upon the Treasurer without their order? I would ask, whether subsequent to this, he did not order and receive from the steward, without authority from the corporation, $2000? And I would ask whether, in settling his accounts, these unauthorized orders were not admitted as vouchers, and the amount of them allowed? Such a settlement might perhaps constitute a *complete* adjustment of accounts; but would it constitute a *proper* adjustment? But Mr. Lowell is authorized by the President to say, that "he was *fully discharged.*" On *what grounds* was he discharged? On the ground that he had received and appropriated all monies according to the direction of the corporation, and had exhibited regular and satisfactory accounts of all his various receipts and expenditures? or on the ground that he was presumed to have acted with good intentions, and to have disposed of moneys in a way which he thought proper and right? But "a *liberal grant* was made to him, in consideration of the eminent services which he had rendered to the seminary," I would ask whether the corporation were all *agreed* in making this "liberal grant;" and whether it did not consist almost entirely of a debt which, after all orders and charges had been allowed, was still due from the President, and which it was supposed could not be easily collected?

I might proceed to ask many other questions, and to call the attention of your readers to many other things. But as I designedly confine myself to an examination of the certificates which you have published, I at present forbear. The public will decide as to the purport of these certificates, and whether they are not of a nature to increase suspicion, rather that to allay it. All I wish, sir, is a *fair and full investigation.* If the Board of Overseers (to whom this matter properly belongs) will take it up and examine it thoroughly and impartially, and it appears from their result that am in the wrong, I certainly will acknowledge it. will make all the reparation which the spirit or precepts of Chistianity require.

I am indeed "a young man," unversed in matters of law and libels. But I have been taught from my infancy that this is a land of free inquiry and discussion. I was early taught that it was safe to tell the honest truth with an honest heart. Governing my conduct by this simple rule, I have been brought hitherto in this matter. Providence has thrown in my way certain facts, having a vital bearing on the prosperity of my country and her religion; and these facts I have honestly and fearlessly disclosed. I could do no less. My conscience bears me witness that a strong sense of duty impelled me. The very attempts which have been made to fix the public gaze, and the public odium upon me, have seemed to decide it to be my duty to perform this work,—which I doubt not would otherwise have been performed by other pens.

I seek not to prolong this controversy, nor shall I shrink from it. Hitherto I have been assailed in all my course with the cry of "libel," and confronted with browbeating by men in power. If I have done wrong, I should be glad to be convinced of the wrong, by other arguments than threats and force—even though it be that which some Unitarian Editors have suggested—"*an impartial jury.*" The public would then have an opportunity of hearing such men as Hon. Nathaniel Bowditch, Ebenezer Francis, Esq. and Benj. R. Nichols, Esq. tell, under oath, "*the truth, the whole truth, and nothing but the truth.*"

I am yours, &c,
PARSONS COOKE.

P. S. Other Editors who have copied the communication above referred to, are respectfully requested to do me the justice to give this a place in their colums.
P. C.

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